

The South India CHURCHMAN

The Magazine of the Church of South India

● NOVEMBER 1982



A Joyous Dance by the Children in a traditional art form.

Courtesy : The CSI Ewart School, Madras.

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NOVEMBER 1982

EDITOR

THE REV. DASS BABU

POST BOX No. 4906, CATHEDRAL ROAD, MADRAS-600 086.

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25 Years Ago!

These five elements are, broadly speaking, the main features of the culture pattern in which the villager lives. Our object should be make use of all these elements that have contributed to his life and yet in using them find a natural expression in an atmosphere that is wholly Christian. Hence these features of his life should pass through an experience of sublimation so as to make them useful in the building up of a whole Christian personality.

It is true that in the course of adaptation to a Christian environment there are elements that have to be discarded and there are others that have to be transformed. In some cases we should provide healthier motives for the various occupations that are accepted in their patterns. In all these operations there are no short cuts or general rules that can be followed. We must evaluate each custom or mode of behaviour and make sure how much of it is of value for retention and how much should be rejected or transformed for the sake of the Christian climate that we are anxious to provide.

REV. PAUL RAMASESHAN,
Churchman 1950.



A Cultural Dimension



It has always been difficult for man to realise that life is all an art. At the beginning the primitive philosopher whose business was to account for the origin of things usually came to conclusion that the whole universe was a work of art, created by some Supreme Artist. In the Book of Genesis we read how the whole cosmos was fashioned out of nothing by the artistic hands of Jehova. Man, out of all God's handy work, is the only creature on earth who can put communication in the form of symbols. The earliest cave paintings of all civilisations bear testimony to man's urge for a meaningful and artistic expression. There is hardly a civilisation or culture where the awareness of human movement as a vehicle of expression of joy and of sorrow is not evident.

Communicating the Gospel in any native culture is no easy task—it is an adventure. Content for the art form needs to be moulded in such a way that a complete fidelity to the full authority of the Word of God and keen sensitivity to the insights of the art should be combined. In other words, theological wisdom and scientific knowledge should be mastered.

A movement is developing for employing the art forms such as Bharata natyam, Kuchipudi dance, Kathak etc. to communicate the Gospel. In fact, the idea of making use of the art forms is not a new thing. The early missionaries realised the valuable contribution of this

effective intercultural communication and without any hesitation they switched on to it. As a result of their hard work and ceaseless efforts some of the best literary works, lyrics and songs were produced and the art forms like Ballads, Kalakshepams, Yakshaganams, Kolatams etc. were encouraged. It was the Church that had revived the original cultural expressions of this land which were rooted in the history of the people. It may not be out of place to remember the literary giants like De Nobili, Besci (Veeramamuni) Caldwell, C. P. Brown, Ellis, Max Muller who even edited the greatest epics of this Country and brought them out to be universally accepted literature. Today when we speak about the art forms we are only rediscovering them in our church.

Among all the arts dance is the most primitive and the sophisticated art form. Perhaps before man began to speak he began to dance. From the beginning dancing is intimately associated with religion. One of the earliest known Christian rituals, the Hymn of Jesus, assigned to the second century, was nothing but a sacred dance. Eusebius, the third century historian in his recordings often refers to the dance in connection with the Christian worship. Quite interestingly some believe (Ellis) 'Choir' originally meant an enclosed space for dancing. Chrysostom who referred to the sacred dance round the Holy Table at Antioch, only objected to drunken excess in connection with it; the

custom itself he evidently regarded as traditional and right (Dance of Life). The very idea of dancing had a sacred and mystic meaning to the early Christians who had meditated profoundly on the text. In the Bible dance has been given a due importance. David dancing before the Ark of Covenant (Exodus 25 : 6, 5f); Jeremiah's vision of joy linked with dance (Jer. 31 : 31) and a few references in the Book of Psalms assert that dance was a regular form of ritual and worship.

India, with its staggering multiplicity of races, linguistic and ethnic groups, religious and social orders has an incomparable richness of music and dance. Devadasis or the 'sacred dancing girls' of temples used to perform dance. They were both religious and professional dancers. They were married to gods and their dances represent the life of gods as well as the emotions of love they experience for them. The dancers also used to dance in the rich peoples' homes and used to live with them. Thus they came to be known as the 'temple prostitutes'—although, originally, it was not their business. This social

stigma was wrongly attributed to the art form and henceforth dance became a taboo and if Church has developed any aversion it was because of this stigma. However, the aesthetic sense which manifests itself in day-to-day life has been present from the earliest times. Even today this art form helps us to communicate the Gospel effectively and this cultural dimension needs to be considered seriously. The recognition of the importance of the bonds between culture and religious education seems to be one of the most important facts in the recent years. Certain attempts aimed at giving an increasing importance to the cultural dimension not only to the preaching of the Gospel but also to the developmental activities are seen. These initiatives which are still limited and fragmentary but tend to integrate culture into economic and social progress. Whether this dimension is for the Gospel or for the development, it has been knocking again and again at the closed doors of our hearts and if this is employed successfully, thoughtfully content-wise, it will be a tremendously rewarding endeavour.

—DASS BABU.

THE WORLD FAIR OF RELIGIONS !

'My friend and I went to the fair. The World Fair of Religions. Not a trade fair. A religion fair. But the competition was as fierce, the propaganda as load.

At the Jewish Stall we were given hand-outs that said that God was All-Compassionate and the Jews were his chosen people. The Jews. No other people were as chosen as the Jewish People.

At the Moslem Stall we learnt that God was All-Merciful and Mohammed is his only Prophet. Salvation comes from listening to God's only Prophet.

At the Christian stall we discovered that God is love and there is no salvation outside the Church. Join the church or risk eternal damnation.

On the way out I asked my friend, what do you think of God? He replied, "He is bigoted, fanatical and cruel".

Back home, I said to God, "How do you put-up with this sort of thing, Lord? Don't you see they have been giving you a bad name for centuries?" God said, "I didn't organise the fair, I'd be too ashamed to even visit it".

FT. ANTHONY DE MELLO, S.J.

LORD'S SERVANT

RT. REV. D. POTHIRAJULU, *Madurai-Ramnad*

Sermon Preached at the Consecration Service of Bishop Devasahayam

'Behold my servant whom I uphold; mine elect, in whom my soul delighteth;
I have put my Spirit upon him...' *Isaiah 42:1*

The Bible says, the Spirit of God is endowed to the Lord's Servant. What a great blessing to be the Servant of the Lord. It is a blessing that the world does not know of. It is a blessing of a different kind. A spiritual blessing for spiritual ends. It is not to rule over people. It is not to lift oneself high. It is not to establish a Kingdom on earth. Rather it is to look up to heaven, to be dependent upon Him. To be a servant is to subject oneself to His ways. His worthiness comes from his Lord and that is why He is important. There are several characteristics that the Bible attributes to the Lord's servant. We will consider a few concern by ministry. I look at it as a Three Dimensional Ministry—Transcending Ministry; Transforming Ministry; Triumphant Ministry.

In the first place It is Transcending Ministries—the Bishop being a judge of a different kind

The way he judges his people is a unique way. His laws are superior to the laws of the land. His values are higher values. He has an attitude different from others. His approach to problems has a difference. His concern is not limited to social living. It goes beyond that.

The Bible has the following description of the way he judges. It says, 'He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement unto truth.'

The servant of the Lord is full of compassion as His Lord Himself is. He establishes divine justice in a divine manner. Let us think of a couple of examples in the New Testament: The first example is that of the Pharisee and the publican who went to pray. The Pharisee judges himself by his own standards. He says, I am not as other men are, extortioners, unjust, adulterers and so on. He also compares himself to others and says he is not like the publican. He looks for his own standards and the standards of others. Whereas the publican puts himself in relationship to God. The Bible reads, 'And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his heart, saying, God be merciful to me a sinner.' (Lk. 18:13). The verdict of Jesus is that, 'this man went down to his house justified rather than the other.' The Lord judges not in terms of fasts and tithes, not in terms of religious observances,

nor in terms of do's and don'ts but in terms of penitence. Is not the way Jesus judges different from the way of the religious orders of his own times? We can even say that he was radically different.

Our next example is the way our Lord judged the Woman taken in adultery:

Here is a group of religious people who bring strong evidence. If you read John 8:4, they say, 'Master, this woman was taken in adultery in the very act.' They bring conclusive proof beyond any doubt. For them to judge is to condemn. The Lord at the end of the episode says, 'neither do I condemn thee; go, and sin no more,' To judge is not to condemn. To judge is to save.

Is not the model of our Lord's judgement unique? He does not break the law rather he transcends the religious laws and the social practices. So Isaiah says, '(the servant of the Lord) shall bring forth judgement unto truth.' Isa. 42:3. Truth in Jesus model is judgement for salvation.

Bishop of the Diocese is given the constitution. Several occasions demand interpretation of the constitution. Some of us have great attachment to it. Some cannot live without it. Certainly the constitution helps you to organise yourselves but if it cannot help to establish truth in the New Testament sense of the word certainly it would have no place in God's sphere of activity. The Bishop is called to make decisions. His decisions by his very calling to the divine office surpass and must surpass the value judgements of the unredeemed society. Isaiah gives a beautiful description of the way the judgement is delivered. He says, 'A bruised reed shall he not break.' The servant of the Lord not only looks at the issues but at the person. He is sensitive both to the problem and to the people. In other words it is the person centred approach to the problems that will bring harmony in the church and will pave the way for the creation of a new society. Thus the Bishop becomes a Judge who transcends laws.

Secondly, He is the Life Force of Transformation:

His is a Transforming Ministry; Isaiah talks about a covenant—relationship that is established through the Servant of the Lord. Isa. 42:6 reads, '(I will) give thee for a covenant of the people.' The purpose of the covenant is 'to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison

house.' We know that there is one common feature for the blind and those in prison viz. both the category of people long for a new life when they can see light and walk freely. Unless a transformation occurs in body and mind, this new life will not be possible.

In this manner the Servant of the Lord is called into a covenant of transforming the lives of people. If a man with an eye defect should accept it as a fate he will remain blind. If a man in prison comes out of the prison to repeat his evil ways he will once again end up in prison. Jesus calls people to a transformed life, a new life possible in Christ. A transformed life has new attitudes, builds new relationships, cherishes a new hope. This covenant life is to be coveted but people are blind to it. People have not experienced the joy of transformation.

The book of Acts records the healing of the lame man by Peter and John. This man lame from his birth sat by the Temple Gate called Beautiful and asked for alms. Peter and John confront him. Peter says, 'Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.' The result of this transforming message is recorded beautifully. The Bible says, 'He leaping up stood, and walked, and entered with them into the Temple, walking and leaping, and praising God.' (Acts 3:8). We see the joy that comes into transformed life. Then you were by the gate. Now you are into the Temple. Then the gate was called Beautiful. Now you are called Beautiful. The transforming power of God has come into you so you are full of joy.

It is a great privilege of the Bishop to bring to people the message of transformation of life. No Bishop is spared of delegations. And usually groups accuse each other. Who is at fault is the great question posed to the Bishop. If he decides for Y then X is disappointed; and if he decides for X then Y is disappointed. But can the people learn?—Can they be helped to learn to transform problems into opportunities. Instead of accusing each other can they be helped to understand each other. Transformation demands sacrifices which people are not usually willing to make. It is so hard for people to humble themselves. Have you heard of people talking about prestige issue. Where the issue is prestige and not love there the problems will never end. We learn humility from our Lord and Saviour Jesus Christ. St. John records how our Lord at the Last Supper washed the feet of the disciples. A very practical demonstration of assuming the role of a servant. John 13:4 reads, 'He laid aside his garments and took a towel and girded himself—He began to wash the disciples' feet and to wipe them with the towel where-with He was girded. After this practical lesson Jesus addresses His disciples and says, 'If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.' This acted parable gives us a definition of the Role of the Servant of the Lord as the transformed and transforming self. Except in a renewed life we can't see this willingness to humble oneself and to serve. Human prestige draws to the background giving room to the glory of service. This is the kind of transformation we need in the church. The church does look forward to the Bishop to be a vital force of transformation of lives in and outside the church.

So the Bishop is not only a Judge who transcends law but also a covenant maker who transforms lives.

Thirdly, The ministry of a Bishop is a Triumphant Ministry:

The servant of the Lord participates in the Triumph of the Lord. Isa. 42:13 reads, 'The Lord shall go forth as a mighty man.' The Servant is Triumphant because the Lord is Triumphant. The Triumphant Lord gives His servant a unique task. He says, 'I will bring the blind by a way that they knew not; I will lead them in paths that they have not known.' The Servant of the Lord has a sense of Triumph not by dominating others but by leading them in paths that they have not known. People have a sense of pride when they have a lot of power and authority. But the Servant of the Lord has pride when he leads people in new paths.

We find this kind of leadership in our Lord and Saviour Jesus Christ. Mathew the Evangelist provides us with ample of instances of walking in the new path. We know the thinking of common man. The average man lives by pleasure seeking standards. What is sweet is good for him, what is pleasing to the sight is desirable for him. He hates loss. He hates suffering. He likes profits. He loves his friends. Our society in general is made up of such people. This is a life without struggle, life without victory. Therefore, life without triumph. On the other hand, Jesus brings a very challenging message—the message for a triumphant life here in this world.

Jesus says, 'ye have heard that it hath been said, Thou shalt love thy neighbours, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.' ... If you love them which love you, what reward have ye? —If you salute your brethren only, what do ye more than others? (Mt. 5:43 ff)

Such a challenge comes to the entire church. This is the way in which the Lord promises to lead everyone of His children. There will be numerous occasions when a Bishop shall be called to practice it and lead others into this new way of life. Can you bless those who curse you? Can you pray for those who persecute you? Then you are walking in the new way the Triumphant way of the Lord.

People may consider it a hard saying. The servant songs in Isaiah 42 may sound too demanding because the Servant of the Lord is called to Transcend Law, Transform lives and walk Triumphantly. We must not miss the most crucial part of the message. Isa. 42:1 reads, 'I have put my Spirit upon Him.' This is the whole secret. The Servant of the Lord is filled with the Spirit of the Lord. It is the Holy Spirit who strengthens you to Transcend Law, Transform Lives and Walk Triumphantly. Then we are bold to pray to our Lord to bless our new Bishop by pouring out His Spirit abundantly upon him so that He may be a Judge who transcends law; A life force who transforms lives and a Shepherd who leads people into a Triumphant life.

May the Transcending ministry, the Transforming ministry and the Triumphant ministry be His.

The Ikkadu Community Development Training and Extension Project (ICODEP)

MR. I. ARIVANANDAM, *Project Officer*

Ikkadu Community Development Training and Extension Project (ICODEP) is one of the vital activities of the Rural Development Ministry under the Board of Socio Economic Concerns of the CSI Diocese of Madras. It is the first of its kind in this Diocese. Its success is fully hinged on the participation of the local people. It is the Church in an enabling role as a catalyst in organising the poor into groups. The aim is to create a general awareness and facilitate meaningful interactions between these groups and the Govt. agencies. In this earnest effort of the Diocese of Madras the CSI CTVT plays a vital role since its inception in monitoring the activities and providing training facilities for the staff.

ICODEP is the outcome of hard and systematic work based on the findings of the Socio-Economic survey of 1978 and the feedback from extensive contacts of specialized diocesan personnel with the local people of the area. It was inaugurated by our Bishop Rt. Rev. Dr. Sundar Clarke on January 31st 1981. It is implemented with the participation of EZE West Germany in collaboration with the Diocese and local Government agencies.

With Ikkadu as the centre, the project radiates to eight surrounding villages/hamlets situated within a radius of 5 kms. The names of the villages and their particulars are found in the following table.

	Bethania	Goudie- puram	Bethel- puram	Kandigai	Othikkadu	Nazareth	Punna- pakkam	Kalyana- kuppam	Total
Total Population	1327	268	178	717	1421	119	1786	1100	6916
Men	659	112	79	367	729	65	886	556	3453
Women	668	156	99	350	692	54	900	544	3463
Literate	472	178	105	372	576	94	584	436	2817
Illiterate	855	90	73	345	845	25	1202	664	4099
Landless Agri. Labourers	190	23	29	73	461	25	271	310	1382
Village artisans	14	2	1	1	43	1	6	34	102
Farmers	18	1	1	28	39	4	34	64	189
Others	69	30	10	54	87	14	66	48	378

Of these, 1001 families are (68% of the total) having an income of less than Rs. 250 per month. These constitute our target population. They include mostly the landless labourers and small/marginal farmers.

Aims and objectives of the Project

- Educating various groups of local people towards greater awareness of their rights and resources as well as their responsibilities for their own growth and advancement in life;
- Training the unemployed/underemployed youth to acquire knowledge and skills necessary for improving their standard of living;
- Training the landless labourers in avocations other than farming in order to augment their income and reduce dependency on the landowners;

- Providing technical knowledge and other inputs to the small farmers to help them increase their production and income;
- Integrating vocational training with the academic education, making use of the existing facilities of schools and hostels operated by the Diocese so that children in the area will not become misfits in the community when they pass out;
- Providing the infrastructure to accomplish the above objectives.

Phase I

The programmes under Phase I were started on February 1st 1981. As per the priorities for implementation during this phase community education, skill development and employment, animal husbandry and small incentives for self-employment were launched out.

Community Education

Community education aims to train and organise local people for self-development in their present social milieu. A team of five community organisers recruited from the local villages have been employed. They started with house to house visitations and discussions in small groups to identify issues around which the people could be organised. Later street meeting and mass meetings were organised to build up a general awareness among the target groups which systematically lead to formation of 10 village committees to represent the target groups. These committees identified their representatives one man & one woman for each committee to constitute the central committee which would liaison between the target population and the service agencies and take up the common issues for all the eight villages. Among the central committee members four representatives (two men and two women) were elected to represent the target population in the Project Committee which is responsible for execution and administration of funds.

With the existing physical facilities and resource persons, the Project provided a forum for discussion among the representatives to identify local issues and fix up community priorities. After a few months an analysis of the activities indicated the need to interact with those who are at the very bottom of the prevailing socio economic structure. This led us to set up four non-formal education centres for men and six centres for women. By this 90 men and 137 women who are illiterate and indigent are being helped to learn not only the three R's but also become aware of their rights and responsibilities in society. The local Church, the Block Development Office and the Education Department have extended their co-operation by providing space for the conduct of these programmes. As part of the community education, a cultural festival was organised during the first week of February 1982 to enable the youth and children in the area to demonstrate their talents and interests.

Women's Work

Since the inception of the project a specialised Women's Work wing has been functioning to handle women's issues. For this a lady Social Worker and a Community Organiser have been appointed. They too began in right earnest by house-to-house contact with women in the villages and identification of those who are having qualities of leadership and potential for playing a catalyst role in the community. Thus six animators have been identified and trained to conduct non-formal education classes for women.

Besides, Summer Institutes have been conducted during summer holidays to train school going girls in Tailoring and Needlework, commercial cooking, health and hygiene, fabric painting and leadership development. By this forty-two girls were benefited in two summer programmes. In addition to this a few other short-term courses were

also conducted with relevant topics according to the nature and interest of the groups.

Economic activities

As collaboration with the Government and Nationalised Banks were beset with official bottlenecks and also pressures of local vested interests, our animal husbandry programme was pending for the past eight to nine months. However at the time of writing this report we are actively involved in the formation of milk producers' co-operatives. Now the formalities are being finalised and we expect to obtain the bank loans for the beneficiaries identified by ICODEP through the active participation of village committees with in a week or two.

Under the Small Incentives for Self-employment scheme we have arranged small loan facilities for ten landless labourers through the State Bank of India A.D.B. Trivellore, to start small business to the tune of Rs. 250 to 300 each. These included petty shops, cycle repair service, snack stall etc. In collaboration with Tamilnadu Christian Council-Economic Life Committee further loan facilities for those who are interested in self-employment schemes will be provided soon.

Skill Development and Employment

The Skill Development Unit was inaugurated on the 13th of November 1981. A first batch of 18 candidates were admitted for training in three trades: Motor rewinding & Electrical work; Welding & Fabrication work and Servicing of farm implements. On completion of this six month term an indepth evaluation was conducted through the assistance of the CSI-CTVT. As per their recommendations the unit for servicing of farm implements has been shaped into an Agro-Service unit. During the current session twenty-one fresh candidates were selected and are in training for Motor rewinding & Electrical work and Welding & Fabrication work.

Phase II

Among the important objectives of ICODEP are provision of technical knowledge and other inputs to increase food production, vocationalisation of school curriculum to train boys and girls for constructive functions in society, and organization of people into co-operatives and other self-help groups to identify and to meet their felt needs. Keeping this in view and on the basis of our past experience in the field, the second phase programme which is likely to be launched out in 1983 is under preparation. It will include farming, community health and other specialised services.

In this ministry we feel the hand of our lord Jesus Christ enabling and inspiring our work. He has been with us thus far and we look to him for His blessings for the future of our project.

The 'Electric Church' in India

REV. R. DANIEL PREMKUMAR
Ecumenical Christian Centre, Bangalore.

'Are you the one, or should we look for another?' (Luke 7:19)

John the Baptizer's question reflects a genuine seeking of a larger section of Jewish community who ardently believed in the coming of Messiah marked with triumphalism, of power and might. If Jesus was the Messiah, whom the prophets fore-told, how come the colonial powers were not overthrown with the intervention of armies of God and the angelic hosts, they asked. The only precaution Rome took in Jesus' day was to post additional contingents of army in the streets and the suburbs of Jerusalem, to quell any uprisings that may spring up. That's all the dent the Zealots and other militant forces within Judaism made on the Imperial Power. Jewish expectation of Messiah undoubtedly is smeared with triumphalism as they longed for re-installation of the throne of David and the world ruled from Jerusalem.

It is in the context of such popular religious beliefs that Jesus had to affirm again and again that He is suffering Messiah and not a triumphalistic one. Yet, the signs and portents of the coming of His Kingdom is also clear—'the blind can see, the lame can walk, lepers are cleansed, deaf can hear, the dead are raised to life, and the Good News is preached to the poor! Jesus proclaimed about the Kingdom, calling individuals and communities to decide, repent and believe, at the same time he ushered in, the coming of the Kingdom as he restored sight to the blind, use of limbs to the lame and wholeness to the lepers. Jesus challenged not only the powers of nature as He calmed the sea, turned water into wine, He challenged equally the forces in the society that lashed out indignity, ostracism and spelt death to the vast majority of masses, Jesus found himself addressing to various kinds of conflicts and social evils in his society—of Jewish—Gentile tensions, social curse on womanhood and childhood, blind religious practices, etc. The rich go away from the presence of Jesus sullen and sad, and the powers of the dominant are shaken.

In our obedience to Jesus' call 'follow me' we have to bear in mind two things that stand out in this text. (Lk. 7:18-23.) Firstly, we have to guard against triumphalism which so easily seems to sweep into our own particular type of ministries. Secondly, we have to ask ourselves whether the kind of ministry we are engaged in, gets us into conflict and contribution with the forces and structures of our own society, in which Christ's Kingdom has to break forth.

The Satellite Communications, the Radio, TV, Cinema have to stay. Apart from the power of the printed word, the mass media holds sway the masses. With special reference to the Radio Ministry, it is indeed a welcome thought

to learn that the Broadcasters by and large are willing to get involved in community development work.

The Question of the 'Church'

These are the days of the Electric Church* or the electronic evangelism. There are reports to show that in US alone millions are glued to their Radio and TV sets to hear and witness religious programmes. But, the question remains as to what is the nature and calling of the Church these 'electronic evangelists' envision.

William Barclay, asked to comment upon the 'electronic church', said, 'photographs are good and valuable, but actual people with flesh and blood are irreplaceable'.

Take for example, the Church in India, some traditions date back even to St. Thomas the Apostle, then there are the Orthodox Churches, the Methodists, Lutherans, Baptists, then there are the Union Churches like the CSI and CNI which have made their own contributions to the witness and mission of the church in various pockets in the country. The historicity of these Churches are not to be brushed off all too easily. The main-line Churches' ongoing struggle to evolve a theology that is indigenous and truly Indian need to be taken seriously. My concern is, how could the religious broadcasts beamed over the sub-continent totally ignore the historical witness of the Church in India. If it is the 'triumphalism' that is warding off the Christian Broadcasters to associate with the Church in India, for a common, viable and sound witness to Christ, then we need to be doubly on guard. When the gusto of ecumenical movements is strongly felt in this country, why these polarisations to witness to Christ and the power of his resurrection? We haven't have the time and valuable resources to undermine each other's humble efforts in ushering in Christ's kingdom. I dream of the day when the Churches' concrete struggles to Witness to the power and riches of the Gospel is beamed across the nation by the Broadcaster. Only the triumphalistic attitude on either party cannot make this dream come true!

The Question of social Involvement

I would like to introduce to you a book written by Fr. Fuchs S.V.D., entitled (*Rebellions Prophets: the Messianic Movements in Indian Religions* (1965). The author

(Contd. on p. 11)

* Ben Armstrong's book, *The Electric Church*, 1979, see William Martin's book, *The Electric Preacher*, to be published in 1982.

Christian Action for A New Economic Order: *A Bible Study*

REV. M. AZARIAH, Madras

Scripture Passages : John 2 : 1-11 ; Psalm 144 : 9-15

1. John 3 : 16 the well known central text of the Gospel affirms that God loves this world. That means everything in this cosmos or universe, both things material and spiritual, man, animal and bird and all the fullness of this earth (Ps. 24 : 1). In fact God loves everything in creation which He saw were all 'Good' when He created them (Gen. Ch. 1). Of course the whole creation including man became separated and alienated from the creator—God by sin and disobedience. Hence God sent the New Adam in Jesus Christ to restore and reconcile the fallen order of Nature and Man so that in and through Christ there will emerge a totally New Creation in the place of the Old Creation (II Cor. 5 : 17-19,) 'Behold, I make *all things New*' (Rev. 21 : 1-5) says the Risen and ascended Lord Jesus Christ sitting on the heavenly throne. 'I saw a New Heaven and a New earth' declares St. John the divine. Thus we can clearly see that in the plan and economy of God, He is fully interested and loves 'all things' in this world and cosmos. That is why St. Paul teaches in Romans Ch. 8 : 22.f 'that all of creation groans with pain, like the pain of childbirth', longing for the liberation through the redemptive action of Jesus Christ, in whom everything will be summed up in the end (Col. 1 : 20). All this implies every Christian also has to be interested and love everything in the created order of Nature and Man and thus join with Christ to '*make all things New*' (Rev. 21 : 5). Here then is the Biblical and Theological basis for responsible Christian living in the context of economic life.

2. The Scripture passages given above (Ps. 144 : 9-15 ; Jn. 2:1-11) both emphasise God's action for Man's economic prosperity and also man's co-operation with God (II. Cor. 3 : 9).

(a) In the Psalm passage we see the vision for the youth, both women and men to attain physical health and growth and food for all people to be available in plenty, and cattle wealth also to grow without miscarriage or abortion etc. Further, there is also prayer to avoid and prevent any food riots or starvation protest marches or hunger strikes or cry for basic rights by the poor heard anywhere on the streets in the community. In fact all this is called a New song. Thus already we have a strong desire and vision for a new economic order of things to come, indeed a New Creation.

(b) *Converting Water into Wine* (John 2 : 1-11)—The New Testament, the Gospel of John in particular, envisages a radically new order of life to come to everyman and all mankind. This gift of New life from God becomes available with the coming of Jesus Christ into this world (Jn. 3 : 16). He has come to give life in all its fullness or more abundantly (Jn. 10 : 10). Nay, more. He has come to give Life Eternal (Jn. 17 : 21-23). He is the life of the world and also resurrection of the dead (John

11 : 25). Renewal of life both of individual and of the whole community is envisaged in the vision of Ezekiel (Ch. 34). Renewal of life through Christ involves a process of conversion or change. In fact, more radical than a mere conversion or change. Jesus came to bring about fundamental conversion and change that can be described better by the word *Transformation* or *metamorphosis* (GK). Jesus turned ordinary common drinking water into wine which is the fruit of the vine, cultivated and laboured upon by man, thus also co-operating with God in producing the vine and the grapes.

We can note two great facts about the mission of Jesus in this miracle at Cana. The first one is the point that Jesus is able and willing to bring about radical change or transformation on the natural and material resources of this earth, in order to help provide the needs of man. He changed water into wine when there was urgent and direct need for wine at the wedding in a poor village situation. The Saviour of man swings into action, and yet with co-operation of men around him at the time, to help at the point of man's need. He is able and willing to take hold of the already available gifts of nature (in this case water) and convert or change or develop those resources into the kind of resources necessary to satisfy the need of man. Indeed Jesus' action at Cana is the type or model or sign to demonstrate the will and purpose of God in such matters. By this typical action, Jesus calls upon and challenges man to act to change or develop the available material resources on this earth, so that they will be developed into more urgently needed resources. Thus virtually God is inviting man to share in His recreative process. It is in fact affirmation of God's authority and rights, delegated to man in the Genesis account of creation itself. The New Adam in Jesus demonstrated at Cana that everyman has a God-given duty and responsibility to engage in bringing about a new economic order. It is precisely along this line, we must note that recently man has to give just one example *converted water into electricity*, through Science and technology. Economic development therefore is certainly a legitimate area for Christian involvement.

Note : Bible commentaries bring out the fact that this miracle at Cana is really a *sign* (GK-semeia), something that signifies or a pointer. This in fact is John's characteristic word for Jesus' miracles. In his Gospel John has chosen only seven such miracles but describes them all as 'signs', that is, as acts of Jesus which are partial showing forth of the whole meaning of His ministry, death and resurrection. All the seven signs properly signify Christ for what He is and what He came to do. At the event in Cana this new creative power now made manifest in Jesus is indeed available to all His disciples and followers. Thus it is for all the Christians to take hold of this new creative power and co-operate with God in Economic development.

Non-Formal Education for Community Development

MR. JAMES E. BALARAJ, *Executive Director, C.S.I. C.T.V.T.*

It has become a sort of fashion these days to talk about Non-formal Education as unless one speaks about it, he has very little chance for getting generous assistance to his programme. Therefore he uses this 'key' even as Ali Baba used the words 'Open Sesame' to get the door of the Cave of Treasures to open! In the process, non-formal Education has been grossly misunderstood and misinterpreted, and if the present trend continues it will have a premature death. So what then is Non-Formal Education?

Non-Formal Education is any learning activity organised outside of the traditional framework of the formal education system. It is relevant to the environment and needs of the learners, flexible with respect to duration, time and location, and has a diversified curriculum, but is systematic in all organisational aspects.

The stress on non-formal education today is because of the various defects prominently inherent in the formal educational system. Rigidity with regard to place, time, attendance, examination, non-diversification of curriculum according to the needs of the learners and not based on individual difference are some of these defects. Further, although compulsory primary education for all is still being preached about, nothing concrete and realistic has been done in this direction. The disastrous consequences are that not all children enroll for primary education and even among those who do enroll, there is a high percentage of wastage and stagnation. With the result, ultimately education becomes a luxury of only a fortunate, affluent few.

What then happens to the many who cannot afford to go to school or those who drop-out of school at various levels, especially in the rural areas? They are prone to exploitation and many end up as bonded labourers or cheap coolies. A few of course who really have 'popped out' of this 'Gong and Certificate oriented' system and have chosen to learn from their own experience in life have ended up as M.L.A.s and Ministers. They are the exceptions. The majority of these 'education denied' children realize their plight only when they are about 15 years plus. Does the formal education system provide them with some alternative practical-oriented education? "NO."

It is against this setting that non-formal education enters the scene with its emphasis on need based and life oriented education through creating critical awareness of their own situation and motivating them to learn what they will. Not mere literacy but problem solving education-comprising of various aspects including functional literacy.

The purpose of this article is not to give a lengthy write-up on non-formal education (there are ready made large volumes of it available in plenty for the mere asking); but to strongly emphasise its need and importance in the field of community development. And we intend to bring this about by sharing the experiences of the CSI CTVT.

Non-formal education is the foundation on which development stands. It is therefore that in all Community

Development projects of CSI it forms an integral part. For example, the aim of the Palayamkottai Rural Development Project of the Diocese of Tirunelveli is: 'To promote critical awareness of the weaker sections of the area in order to enable them to realise that they can achieve their own development through using locally available resources with marginal assistance from other development agencies.'

This would be achieved by:

- (a) Educating and motivating the people through non-formal education to take joint social action.
- (b) Assisting the target group to initiate skill development and employment generating schemes in order to have equitable economic order.' etc.

The modus operandi of the CTVT in this regard are:

- (a) Survey of the target area through which the needs of the target group are identified.
- (b) Training the project personnel with special reference to non-formal education thereby equipping them to:
 - (i) Form non-formal education centres through the cooperation and participation of the local people.
 - (ii) Formulate need-based and diversified curriculum.
 - (iii) Design teaching learning materials relevant to environment and learners' needs.
 - (iv) Employ various methods to build awareness of important issues.
 - (v) Use these issues to motivate and help the people in solving their own problems through cooperation and joint action.
 - (vi) Teach literacy using the key-word approach.
 - (vii) Functional literacy.
- (c) A couple of months after imparting the training to the project personnel, a re-orientation programme as follow-up is conducted in order to provide them additional educational inputs.
- (d) Evaluation of the non-formal education programme and giving suggestions for improvement.

In the light of CTVT's experiences gained in projects in Palayamkottai and Ikkadu in Tamilnadu, Karimnagar and Medak in Andhra Pradesh, Kavutalam in Karnataka and Nadukani in Kerala; it may be safely said that non-formal education, which is no intellectual exercise but life oriented education, is a very potent way of helping the most neglected sections of society to help themselves. And this is done through:

- (a) Motivating and creating critical awareness of their problems and reasons thereof.
- (b) Examining ways and means of solving them through education and cooperation.
- (c) Assisting them to become self-reliant through

(Contd. on p. 10)



SERMON OUTLINES

WHITER THAN SNOW

ISAIAH 1 : 18-20

A skeptic once asked a Christian, 'How does blood cleanse sin?' The Christian was nonplussed for a moment. Then he asked the skeptic a counter question. 'He does water quench thirst?' The skeptic was now cornered. 'I don't know,' he said, 'but I know that it does.' 'Just so,' said the Christian. 'You ask me, "How does blood cleanse sin?" I say I don't know how but I know that it does.' Sin! Scarlet red like crimson! White as snow! Isaiah develops the theme.

1. A REMARKABLE CALL (1:18a)
 - a. Come! The appeal to the heart and will
 - b. Reason! The appeal to the mind
2. A RADICAL CLEANSING (1:18b)
 - a. Like snow! A pristine whiteness
 - b. Like wool! A processed whiteness
3. A REAL CONSEQUENCE (1:19-20)
 - a. If! Joy set before us (1:19)
 - b. But! Judgement set before us (1:20)

Note: The gospel invitation appeals to the whole man. Preaching should be directed to the *intellect*, for people must be able to discern how sane and sensible God's appeal is. There is nothing irrational or irresponsible about it. Preaching should be directed to the *emotions*. Joy and unhappiness, hope and fear, love and hate are powerful motivators. People must be stirred, made to desire what God offers. Preaching should be directed to the *will*. People must see that they have to decide, they must do something about it. Preeminently, preaching should be directed to the *conscience*. People must be brought under conviction of sin. That happens as the Holy Spirit brings passages such as Isaiah 1: 18-20 to bear upon man's moral sense.

COME THOU ALMIGHTY KING

ISAIAH 10:28—11:16

The Assyrian invasion of Israel forms the historical background for Isaiah's prophetic judgments.

1. ISRAEL'S AGGRESSIVE FOES (10:28-34)
 - a. The impending Assyrian invasion proved
 - (1) The overwhelming miracle of divine prophecy (10:28-32)
 - (2) The overpowering might of divine providence (10:33-34)
 - b. The impending Assyrian invasion protended the future battle of Armageddon (10:28-34)
2. ISRAEL'S ALMIGHTY FRIEND (11:1-5)
 - a. His acknowledged royalty (11:1)
 - b. His accepted responsibility (11:2-3a)
 - (1) Personal: as Israel's Messiah
'The spirit of the LORD shall rest upon him'
 - (2) Positional: as Israel's Monarch
 - (a) All laws will be adopted by Him
His *legislative* power
'The spirit of knowledge and of the fear of the LORD'
 - (b) All laws will be administered by Him
His *executive* power
'The spirit of counsel and might'
 - (c) All laws will be adjudicated by Him
His *judiciary* power
'The spirit of wisdom and understanding'
 - c. His active righteousness (11:3b-5)
 - (1) The unique process of His government (11:3b)
 - (2) The universal proof of His government (11:4)
 - (3) The unifying principle of His government (11:5)
3. ISRAEL'S ASTONISHING FUTURE (11:6-16)
 - a. The redemption of a once-ruined planet (11:6-9)
 - (1) All nature transformed (11:6-8)
 - (2) All nations transformed (11:9)
 - b. The restoration of a once-rebellious people (11:10-16)

Non-Formal—(Contd. from p. 9)

participation in planning and implementing economic enabling measures.

- (d) Assisting in realising their rights through concerted social action, thus breaking the 'culture of silence'.

Finally, non-formal education has a special appeal to us Christians as it is typical of the methodology of our Lord and Saviour Jesus Christ. How did the Lord conduct His teaching ministry—in a classroom? No—but through simple observations and clear illustrations from day to day life. Thus, He referred to the fig tree, the vineyard, the birds of the air and the wild flowers to drive home

His message of redemption. There was no set syllabi, place or time limit. He spoke even as He walked along, rested or preached. He took examples like salt, leaven and the mustard seed; the sower, houses built on sand and rock, the lamp covered under the bushel or set on a pedestal; the lost sheep, weeds, yeast, the prodigal son etc. etc., all so familiar to them.

His teaching ministry therefore had the effect of transforming people. Such a result can be achieved by the Church as well, but only if we are prepared to sacrifice our life for the betterment/redemption of others—the message of the cross.

The Electric Church—(Continued from page 7)

puts forth two theses. Hitherto, it is popularly held that the concept of Messiah and Messianic Movement as the exclusive contribution of Judeo-Christian traditions. Fr. Fuchs, with his painstaking research succeeds in proving that Messianic movements could be traced in almost all religions and cultures of India, outside the influence of Christianity. The author's second thesis is equally important. He contends that the Messianic movements can be traced only among the scheduled castes, tribes, aboriginals, untouchables and other oppressed sections of the society.

Contemporary India exhibits many such movements among the landless labourers, slum dwellers, the dalits and untouchables. We believe that God of the Bible takes the side of the 'poor, the widow and the outcaste' and our understanding of the social relevance of the Gospel lies in strengthening the progressive forces in the society which in turn gets us into conflict and confrontation with the oppressive forces in the Society. We have to stand with Christ today and proclaim liberty to the creatives and set free the oppressed. This is the cross Jesus talked about and which eventually led him to Golgotha. For, without the cross, there is no resurrection.

It is in this context of socio-political milieu of this nation that we have to explore the use of Christian Broadcasts and community development.

Not only in India, the whole of Asia and South East Asia, dictatorial regimes seem to have a hayday. 'Information and Broadcasting' becomes a vital tool and a monopoly of the ruling party in India, Pakistan, Bangladesh, Sri Lanka, Philippines, South Korea, etc. While holding on to such a powerful tool, the Christian Broadcasters have an added responsibility in furthering the cause of the Kingdom and ushering in *Peace, Shalom*, to the larger sections of our Society. I find no other option. Does the Christian Broadcaster side the oppressive regime, by reducing the vitality of the Gospel to mere cosmetics or side the liberating forces in the society striving for the cause of the 'poor, the widow and the outcaste'.

The scriptural words, 'on the night Jesus was arrested, he took the bread 'should bring us closer to the core of the Gospel. Jesus said: 'Go back and tell John what you have seen and heard: the blind can see, the lame can walk, the lepers are made clean, the deaf can hear, the dead are raised to life, and the Good News is preached to the poor. How happy are those who have no doubts about me.'

BOOKS AT C.L.S.

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Edited by P. T. Thomas

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This volume on V. Chakkarai is the fourth in the LICT series which brings out the writings of one of the prominent and creative lay Theologians belonging to the fellowship known as the 'Madras Re-thinking group'.

THE MISSION OF THE CHURCH IN PLURAL WORLD

by William Stewart

Rs. 4.00

This book is a collection of Lectures delivered by Dr. Stewart, the former Moderator of the Church of Scotland. He develops his theme the mission of the Church with a pluralistic world in the background. The context is particularly relevant and meaningful to the Indian reader.

LIBRARIES FOR SCHOOL AND THE DISABLED

by Catherine Joseph

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This useful little monograph on libraries for schools and the handicapped is a result of survey undertaken by the author as a labour of love. Her initiative in setting herself such a project is commendable.

THE CONCEPT OF TRANSCENDENCE

by Sabapathi Kulandran

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The Bishop surveys the four major religions of India—Christianity, Islam, Buddhism and Hinduism—laying down their major tenets before discussing the concept of transcendence in each of them.

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News from the Dioceses

TIRUNELVELI DIOCESE

A letter from Australia

Greetings to you all in the precious Name of our Lord and Saviour Jesus Christ. I thank God for the opportunity he has given me to come to Australia and to do my Theological course at the United Theological College in Sydney. I also thank our C.S.I. Moderator, the General



S. SELWYN SIROMANI

Secretary, our Bishop in Tirunelveli and the General Secretary of the Indian Missionary Society and Dr. John Brown, the chairman for the Commission for World Mission of the Uniting Church in Australia for the help they have given me.

By God's grace I arrived safely in Sydney on 28th August. Dr. John Brown and the Burwood Minister Rev. Bruce Noble met me at Sydney Air Port. I am staying Rev. Bruce Noble. I commenced studies at U.T.C. on 30th August and I am currently reading and writing for 7 subjects. On 12th September I spoke to the morning congregation at Burwood, giving greetings from the C.S.I. I spoke briefly about our Church of South India and about the I.M.S. In the evening service I showed slides and told of the I.M.S. work.

Arrangements are being made for me to visit mission stations, various Christian organisations, seminars and the National Christian Youth Convention etc.; Kindly remember me in your sincere prayers.

Yours Sincerely,

S. SELVYN SIROMANI.

MADHYA KERALA DIOCESE

Christian Editors and Writers Conference

What is the purpose of Christian periodicals? Is it a bulletin of the Church for the Church? This was the question posed before a group of young editors and writers at the Editors and Writers conference held at C.M.S. High School, Kottayam from 30th August to 2nd September 1982. What should be the aim and thrust of Christian magazines in the present context? A conference organised

by Yuvalokam (organ of the C.S.I. Madhya Kerala Diocesan Youth) and E.C.C., Bangalore, spent a few days discussing this question.

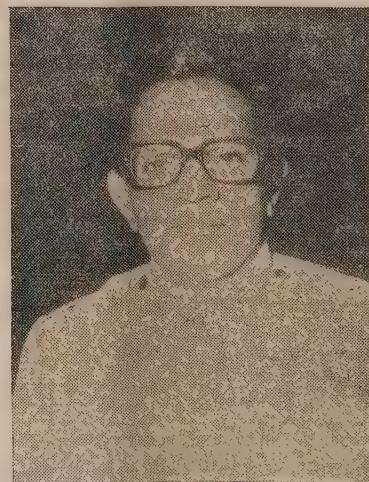
The total outcome of the conference can be summed up in the following sentences. A Christian magazine should be relevant to its faith and to the world. It should have a message to give to the world i.e. to the majority of non-Christians. It is not to convert them into Christians, but to transform society to receive the abundant life through Jesus Christ. Liberate the masses from the oppressive structures. Join with the masses in their struggle for justice. The Christian magazine is not a magazine of the minority for the minority, but a magazine of the minority for the majority. Therefore the periodicals should reflect the views and aspirations of the people for the development of a fuller personality. The majority of Christian magazines reflect the value systems of this present world, which ought not to be its aim. On the contrary, it should always reflect the value system of the kingdom of God which Jesus showed by his sermons, life etc. Writing against the present value system is a risky task. Yet, our Christian commitment should enable us to write against this value system. The conference concluded on 2nd September.

MR. MATHEW KOSHY

President of the Youth Movement

KARIMNAGAR DIOCESE

The Rt. Rev. G.B. Devasahayam, M.A., B.D., was consecrated and installed as the Bishop of Karimnagar Diocese on Monday the 27th of September, 1982, at 9.00 A.M. in the Wesley Cathedral Church at Karimnagar. The service was conducted by the Most Rev. I. Jesudason, B.D., M.Th., S.T.M., the Moderator, Church of South India. The Rt. Rev. Dr. P. Victor Premsagar, Medak Diocese. The Rt. Rev. M. C. Mani, Madhya Kerala Diocese, The Rt. Rev. Dr. D. Pothirajulu, Madurai Diocese, The Rt. Rev.



Rev. P. O. NINAN, Moderator's
Commissary for Karimnagar Diocese

17-2-82—27-9-82

G.S. Luke, Dornakal Diocese, The Rt. Rev. L. V. Azariah, Rayalaseema Diocese, The Rt. Rev. P. Solomon, The Rt. Rev. B. Prabhudas, The Rev. M. Azariah, General Secretary of the C.S.I. and a number of Presbyters from various CSI Dioceses and a large number of laymen participated in the service. The Rt. Rev. Dr. D. Pothirajulu preached a thought provoking and a moving sermon appropriate to the occasion. All those who attended the service felt the spirit of God moving in the church.

The Rt. Rev. G. B. Devasahayam has a vast experience as a presbyter and an administrator. He has served more than 30 years as a presbyter in Medak Diocese and prior to this he was the Treasurer of the Medak Diocese. He is a sincere, hard working and devoted man of God who has lot of enthusiasm in all the fields of church work.

The Rt. Rev. G. B. Devasahayam originally comes from the Karimnagar Diocesan area and stands as the 2nd Bishop of Karimnagar Diocese. His father late. Rev.



The New Bishop for Karimnagar Diocese
The Rt. Rev. G. B. Devasahayam and his wife.

G. Benjamin worked as presbyter in this area. Mrs. Devasahayam comes from an evangelist's family and is devoted and God fearing lady. She is a highly qualified lady working in the Education Department of the Government of Andhra Pradesh. We pray that his tenure of office as Bishop in Karimnagar Diocese may be a great blessing to the people in the years to come.

They have three children two girls and one boy.

THE RT. REV. B. PRABHUDAS OF KARIMNAGAR

Born in 1917 and educated in Mission Boarding Schools in the former Hyderabad Methodist District. Received B.D. from UTC, Bangalore in 1945 and did a year of postgraduation in Theology in 1951 and again at Cambridge, U.K. in 1957 under the W.C.C. Inter-Church Aid Department.



The Rt. Rev. B. Prabhudas and Mrs. S. Prabhudas

Started pastoral work in 1945 and completed 37 years of Ministerial Service in various capacities in the Medak, Dornakal and Karimnagar Dioceses of the C.S.I. including 13 years of Theological teaching in the former A.U.T.C. Dornakal and U.T.C. Bangalore.

Ordained in 1948 and consecrated in April 1979 as the first Bishop in the Diocese of Karimnagar which came into existence in March 1978. Married in 1948 and have four sons and one daughter. Retired in February 1982 and residing with his wife at Karimnagar, serving the church in different ways in an honorary capacity.

C.S.I. WOMEN'S FELLOWSHIP

The Central Committee consisting of all the Diocesan presidents, Secretaries and regional secretaries met at Vishranthi Nilayam, Bangalore, on 27th and 28th August 1982.

It welcomed the C.S.I. synod acceptance to ordain women in C.S.I. as presbyters. But realised that it has to go long way before women are ordained in all the dioceses of C.S.I.

The committee noted very happily that the 18th session of the synod which met in Jan. 82 voted for the general Secretary C.S.I. W.F. to be ex-officio member on the synod. Now it awaits for the ratification of the dioceses.

The book, *Women and Christianity* printed in Tamil will serve as a programme book for the W.F. Meetings. In the near future the regional secretaries will translate and print it in other languages.



C.S.I. Moderator, The Most Rev. I. Jesudasan, General Secretary, Rev. M. Azariah, The Founders of fellowship of the Least Coin, Mrs. Shanthi Solomon with past and present executive and officers of C.S.I. W.F.

The following members were selected for the biennium 1982-1984 :—

President : Mrs. Krupaveni Prakasha Rao (Krishna-Godavari).

Vice-President : Mrs. Inbanathan (Central Karnataka)

Treasurer : Sister, Joyce Woollard (Coimbatore)

Executive Committee :

1. Mrs. Selvabai David (Tamil Regional Secretary)
2. Mrs. Lalitha Kumari (Kerala Regional Secretary)

3. Mrs. Joycelin Sundaraj (Andhra Reg. Secretary)
4. Miss Shanthi Vira (Karnataka Reg. Secretary)
5. Mrs. Clara Clarke (Madras)
6. Mrs. Paul Sudhakar (Kerala)
7. Mrs. Florence Deena Dayalan (Central Karnataka)
8. Miss W. Thomas (Medak)

S. DEVASUNDARAM,
Acting General Secretary,
C.S.I. W.F.

SYNOD PENSION SCHEME

The Synod's Pension Scheme for the clergy and other church workers has started functioning. The scheme envisages the creation of a capital fund consisting of one-time contributions by the Diocese at the agreed rates, by the Synod (Rs. 10,00,000) and by our foreign mission friends. There will also be a continuing monthly contributions by the Dioceses at 3½ % of the salary of the persons concerned.

Two of the Dioceses i.e. Dornakal and Karimnagar have joined the scheme and with effect from October '82, their retired clergy and church workers would be getting monthly pensions at the rate of Rs. 200 for the clergy and

Rs. 75 for the other church workers. I am glad to say that the first of such monthly pension cheques have already been sent. 107 clergy and other workers are benefited by this scheme.

It is our earnest desire that all the other Dioceses would also join the scheme so that the retired personnel may benefit. It is expected that it would be possible to raise the pension amounts as the years go by.

JOHN VERGHESE,
Hon. Treasurer.

News from All Over....

CHURCHES CALL FOR UN PEACE FORCE TO LEBANON

The World Council of Churches has asked the United Nations to take immediate steps to send a fully international peace keeping force to serve the whole of Lebanon.

The international community had failed to ensure the protection of civilians in Lebanon or to provide for peace-keeping there, WCC general secretary Philip Potter said in a message sent to UN secretary general Javier Perez de Cuellar.

This failure had been 'tragically highlighted' by the massacre of hundreds of Palestinians in the two refugee camps of Sabra and Chatila in West Beirut, he said.

A WCC spokesperson stressed that the broadly based peace keeping force called for by the Council would cover the whole of Lebanon, and not just West Beirut. The mandate would be defined by the UN Security Council and should include supervising the complete withdrawal of all other foreign forces.

'We believe that such a force would more adequately express the concern and responsibility of the international community for the lives and well-being of people in Lebanon,' said the WCC official.

The WCC message urged the United Nations:

- to take immediate steps to send an international peace-keeping force under UN auspices, with a broad mandate and for a sufficiently long period;
- to demand the prompt and complete withdrawal of the Israeli army from Lebanon and of other foreign forces which continue to be there without the consent of the Lebanese government; and
- to institute an international inquiry into the massacre in the Sabra and Chatila camps in West Beirut, taking into account that West Beirut was occupied by the Israeli army and that the roads to the camps were under its control and surveillance.

In a message to the Middle East Council of Churches, which represents about 70 per cent of the 12 million Christians in the Middle East region, Potter said:

'We join with all those who have expressed their abhorrence and shock at the massacre of hundreds of Palestinians. We do not have adequate words to express our feelings. We condemn in the strongest terms this crime against humanity. We express our deep-felt sympathy and condolence to the families of the victims and to all Palestinian people.'

The 69 members of church-sponsored medical teams sent by the WCC to Lebanon continue to work in hospitals serving the camps where the massacres took place.

A doctor and five nurses had been assigned to the Akka Hospital, adjacent to Chatila camp. They come from

Australia, Britain, Holland, Sweden and West Germany. Three doctors and two nurses, from Britain, Denmark and West Germany, form the team first assigned to Gaza Hospital, adjacent to the Sabra camp.

In earlier actions following the assassination of President-elect Bechir Gemayel on 14th September, the WCC sent messages of condolence to the Lebanese government and to Mr. Gemayel's family.

'The World Council of Churches condemns the assassination of Bechir Gemayel as it has condemned all political assassinations in Lebanon,' general secretary Philip Potter said in his message to President Sarkis.

'The council expresses its deep-felt condolence to the government and people of Lebanon, the family of Mr. Gemayel and the families of all those killed in the September 14 incident. Be assured of our continuing prayers for peace, justice and reconciliation in Lebanon.'

—EPS

1st CLINICALS HAVE INTERESTING POSTING

The 1st Clinical year medical students (III MBBS) completed their community health posting last week, ending it with two days of most interesting reviewing and reporting.

During the first four days of the 10-day period they made visits and observations: studied the functioning of six Primary Health Centres, observed various government health staff at work, made a cross-sectional morbidity survey in a village and also visited hospitals of different types including CMCH.

With this background information and help from lectures given during the period, the students collected more data and carried out a health planning exercise in six groups. Each group had one area of health care to handle. The subjects assigned, were: organisation and evaluation of maternity and child health and immunization programmes, reorganization of a TB control programme and public health programme for a district, a programme to overcome malnutrition and one to reduce incidence of and deaths from diarrhoea.

At the end of the period each group made a presentation of its findings and plans in plenary sessions. The report presented by the group on diarrhoea, for instance, covered a dozen aspects of diarrhoea and how to help people in the village tackle it and prevent it, with illustrations projected on the screen. Beginning with what is diarrhoea, the group members one by one went on to describe the world status in diarrhoea control, a scientifically accepted community oriented programme, review of literature, training of primary health centre staff, production and distribution of oral rehydration solution, health education, budget, evaluation and supervision.

CMC—WN.

ISRAEL PROTEST, VATICAN REPLY ON ARAFAT MEETING

ROME—Pope John Paul's plan to meet briefly, privately with Chairman Arafat of the Palestine Liberation Organization (15 September) has prompted strong Israeli reaction, and a vigorous Vatican reply.

The Italian press quoted a senior Israeli government spokesperson as saying 'the church, which never said a word about the massacre of Jews for six years in Europe, and has had little to say about the killing of Christians for seven years in Lebanon, is now ready to meet a man who has killed in Lebanon, and who wants the destruction of Israel to complete to work of the Nazis.'

The Vatican statement, attributed to the Holy See rather than, as is usual, the Vatican press office, called Israeli charges an 'outrage against the truth' and 'more than surprising . . . almost incredible.'

It recalled John Paul's condemnation of the Nazi genocide during his 1979 visit to Auschwitz, site of a Nazi concentration camp, and suggested that Israelis 'have forgotten . . . how much the Pope, the holy see, the Catholic Church . . . in various countries did to protect and save thousands and thousands of Jews before and during the Second World War.'

Alcoholism—Church

Executive Director Kenneth Lawton of the International Christian Federation for the Prevention of Alcoholism and Drug Addiction has urged church-government action to deal with alcoholism and other form of drug abuse. Lawton spoke at the fourth world congress sponsored by the International Commission for the Prevention of Alcoholism and Drug Dependency. Also addressing the group, which met in Nairobi, Kenyan President Daniel arap Moi urged efforts to stop the international drug traffic and to counsel youth 'so that a stronger and soberer future generation could be bred'.

Zambia-meeting

Zambian church leaders are seeking a meeting with President Kenneth Kaunda to discuss their differences, particularly as they relate to the teaching of 'scientific socialism' in state-run schools. A meeting proposed for last June or July was postponed at the Church leaders' request because they want to consult with Kaunda, not his representatives. Dennis M'Passpu, head of conference and research at Mindolo Ecumenical Foundation, who is making arrangements for the meeting, said it has not yet taken place 'obviously because the president is an extremely busy man with more pressing matters'.

Australia-Palestine

A six-person delegation organised by the Australian Council of Churches has met Australian Prime Minister Malcolm Fraser and urged his government to support the rights of the Palestinians to their own state and self-determination, and the security and safety of Israel. The group also met with ambassadors or other representatives to Australia from Lebanon, Iraq, Jordan, and Syria, plus a representative of the Palestine Information Office in Melbourne. ACC General Secretary Jean Skuse said 'church people around Australia have been shocked by the brutality

of the war in Lebanon . . . We felt we must express our very deep concern to all those who can play a part in stopping the fighting.'

Anglican-Lutheran

Conventions of US Anglicans and Lutherans have approved 'interim sharing of the eucharist' with each other. Hailed as a 'new term to describe a new relationship' and a 'major ecumenical advance', it allows bishops of the two traditions to permit joint celebrations of the eucharist in certain situations while discussions continue toward 'full communion'.

GRANDPARENTS' KEY ROLE IN SOVIET CHURCH RESURGENCE

A great Christian revival is taking place in Russia and the Soviet blocknations, says one of the world's best informed East European watchers, the Rev. Michael Bourdeaux. He said the Russian practice of children being brought up by their grandparents had played a major part in the revival there. Grandparents had passed on their faith to their grandchildren, despite the lack of religious literature in the Soviet Union.

'As practising Christians are denied access to university education, brilliant and talented Young Christians who have been unable to continue higher studies have turned to full-time evangelism.' Many of these, he said, had paid the price of prison or exile in Siberia.

Harassment of Christians in Indian Hill State

Freedom of Religion Regulation Act of 1978, of the Indian State of Arunachal Pradesh continues to take toll of innocent Christians. On 9th July 1982, Mankai Wangsu, a theological student from the state studying at the Eastern Theological College, Assam, was arrested. About the same time, three other church leaders were also asked to appear before a Magistrate. Witnesses against them deposed that they did not follow the indigenous faith, culture, traditions, and customs of the Wangsu people, and thus had destroyed the unity of the village. They also claimed that these conversions were secured through gifts in cash and kind. However, the investigating officer testified that he did not seize any articles during his investigation of this case. Manikai accepted that he had converted many people but he denied having given them any gifts to induce their conversion.

The Chief Magistrate imposed fines on all but Manikai and his friends pleaded that they could not afford to pay these. They were therefore, put in jail. As news of this reached the College and their other friends, many began praying for them. Inside in the jail these friends were united in singing and worship even though the guard tried to stop them by saying that they should not shout and disturb others.

For reasons unknown, but to the great surprise and joy of the prisoners and their many Christian friends, they were released after only four days of their sentence. Manikai is back in College now, but Christians in Arunachal need our support and prayers.

—CCAN

CRUSADES WIN FAVOUR WITH GOVERNMENTS

Indonesia

A major Christian ecumenical prayer service has been held on Bali Island.

Some 2,500 Christians from various Churches gathered to hear Bishop Vitalis Djebarus and to listen to the main preacher. In Yuwono, a Protestant leader, spoke about the Church as a 'bride without spot or wrinkle'.

The main theme was reconciliation with God and with one another and personal faith in Jesus to achieve the bridal transformation.

Until this there had been virtually no ecumenical meetings apart from some merely formal contact and common worship at Christmas and Easter.

Drs. I, Gusti Gde Putra, Representative of the State Department of Religion, said: 'This crusade helps the people to overcome evils that destroy the happiness and peace of families. The Christian religion helps people to

live in harmony, which is one of the government's aims too.'

Taiwan

A Gospel Crusade, which featured a woman preacher and was reportedly encouraged by the Taiwan government, drew more than 10,000 participants.

As evangelist, Rev. Nora Lam Sung, the main speaker, told the audience of Christians and non-Christians to 'love God, love the Country and love man'. She was accompanied by a team of 260 Americans and Canadians, including doctors, lawyers, ministers, businessmen, housewives and secretaries.

To the crowd's delight, she continued: 'Our President Chiang Kai-shek loved the Bible and was a devout follower of Jesus Christ. We are here to spread the same gospel he believed, which is not just a western religion but is for all people everywhere.'

The Taiwan government, some observers say, encouraged the Crusade. 'The government gave great support to this event, ordering classes of students to take part', according to a Presbyterian Pastor, Andrew Hsieh.

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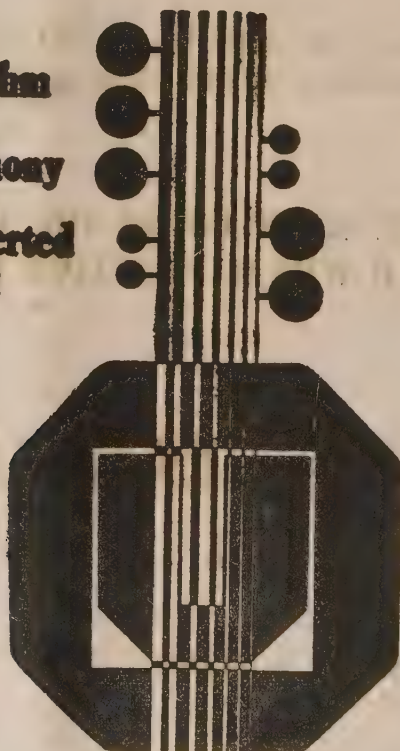
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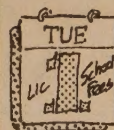
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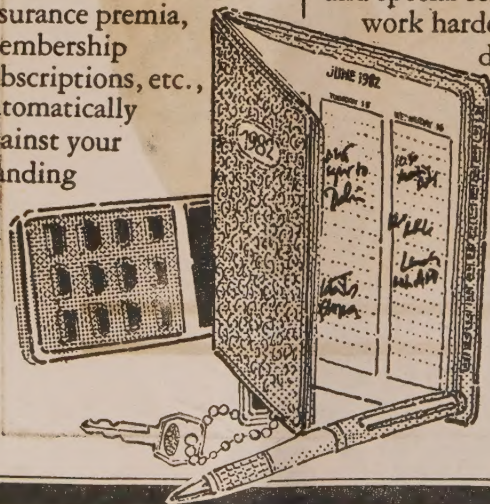
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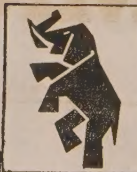
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